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ren, which, as we know, once played a part in the ritual of the Phœnicians. This is explained by the fact that the tariff belongs to that latter age, when Greek and Roman influence had prevailed upon the Phœnician colonists in the west to give up the horrible practice. The place of the child is taken by the 'ayyal or stag.—*Sayce in Fresh Light from the Ancient Monuments.*

**Assyrian Domestic Affairs.**—The little we know of Assyrian domestic matters is chiefly drawn from the time of Assur-bani-pal, about the year 650 B. C.

The dress of the common people at this period is represented by the sculptures as being a plain tunic with short sleeves, which reached to the knees, and was tied round the waist with a girdle. No head-dress was worn, but the hair fell in large waves from the forehead to the back of the neck, and was considered to afford sufficient protection from both sun and rain.

Men of rank wore long robes, fringed and ornamented round the neck and arms. Also head-dresses shaped like cones. Women of rank were dressed in tunics and cloaks, and wore fillets upon their heads.

A few toilet articles, such as combs and mirrors, have been discovered. Some of these may be seen in the British Museum.

The usual food of the poor consisted of grain, such as wheat or barley, moistened with water, kneaded in a bowl, and then rolled into cakes. The soldiers appear to have eaten meat, for the sculptures show them engaged in killing and cooking oxen and sheep when out on military campaigns; but the people at home were content with more simple fare.

The fruits of the country were grapes, citrons, pomegranates, and apparently pine-apples. These are seen in the reliefs in dishes which the attendants hold high above their heads, and thus bear to the banquets of the king.

The Assyrians drank abundantly at their feasts. They were served by attendants who dipped the wine-cups into huge bowls which stood upon the ground, and then handed the wine to the guests. The visitors were divided into messes of four, and sat upon high stools, two and two, facing one another. Each mess had a separate table and servant. In one drinking scene found at Khorsábád, every guest is represented holding a wine-cup in his hand. The cups are of an elegant shape, the lower part of them being modelled in the form of a lion's head, from which the stem rises in a graceful curve. The guests hold the cups upon a level with their heads, and appear to be pledging one another or else one and all drinking the same toast.

Music usually accompanied the festivities. The Assyrians appear to have delighted in musical sounds. They had eight or nine different musical instruments, stringed, wind, and instruments of percussion. In the early sculptures we notice the harp, the lyre, and the cymbal. Later on the double-pipe, the guitar, the tambourine, and a kind of drum; also a horn (something like the military trumpet of the Greeks and Romans), which is used by the overseers in directing the transport of colossal animals. We know very little of the character of the music, and cannot tell whether the musicians used instruments and voices in combination. In the single instance in which this is the case the singers are Susians, and not Assyrians. The favorite instrument for the performance of religious music was the harp, and for festivals the lyre. Bands accompanied processions and pageants, and preceded the king on his triumphal return from the field of battle.

Like the Egyptians, Greeks, and Romans, the Assyrians introduced flowers into their feasts, and the attendants are seen in the reliefs bearing jars filled with flowers to the king's table.

The exports of the Assyrians appear to have been silk, wool, and cotton. Our only certain knowledge concerning them is derived from the notice of the Prophet Ezekiel, which tells us that the Assyrian merchants traded with Tyre "in blue clothes, and brodered work, and in chests of rich apparel" (Ezekiel xxxvii., 23, 24,); the notice of Herodotus, that Assyrian wares had in ancient times been conveyed by the Phoenicians to Greece and sold to the inhabitants; and the notice of Pliny, that the principal Assyrian export was silk.

The imports seem to have been ivory, gems, cedar, and pearls. All other imports are merely conjectural.

Some of the native houses had gardens surrounding them, and these show the taste of the Assyrians in horticultural matters to have resembled that of the modern Dutch. The trees are all of similar character, and are arranged in rows at equal distances; the paths are straight, and meet each other at right angles. Water was abundantly supplied by means of canals from neighboring rivers, or was brought by aqueducts from a distance. Hanging gardens were made either by planting the banks of a stream with trees of different kinds, or else by planting flowers and shrubs upon the roofs of the buildings. These gardens were known in Assyria in the time of Sennacherib.

Although the country abounded in rivers, the art of fishing was carried on in a very rude way. The fisherman held a simple line in his hand, and used neither rod nor float. He generally stood by the brink of the river, but sometimes he seated himself upon the inflated skin of an animal, and floated down the stream, holding the orifice of the skin in one hand, and the fishing-rod in the other. According to the reliefs, the earliest species of boats used were inflated skins; these were followed by rafts, then by boats shaped like Welsh coracles, and finally by river-galleys. In galleys the naval architecture of the Assyrians appears to have culminated, for sails and masts are never seen in the reliefs.

These few details are almost all we know concerning the private life of the Assyrians. The literature of the nation ignores household matters, and concerns itself with greater things. The Sculptures also rarely portray domestic scenes.

This does not surprise us, when we consider the character of the people, and study their faces as shown by the reliefs. The effigies bear a striking resemblance to the Hebrew physiognomy of the present time. The straight but rather low forehead, the full brow, the large almond-shaped eye, the aquiline nose, the strong firm mouth, the rather thick lips, the powerful chin, the abundant curly hair and beard, all these recall the chief peculiarities of the Hebrew of to-day. The traits are for the most part common to the whole Semitic race, and are seen alike in the Arab, the Hebrew, and the Chaldean, while anciently they characterized not only the Assyrians, but also the Phoenicians, Arabs, Syrians, and Hebrews. In form the Assyrians were more robust, broad-shouldered, and large-limbed than the present Oriental Hebrews, but resembled in make the modern Chaldeans. Their limbs, as represented by the reliefs, are too large for beauty, but indicate enormous physical power, and show the strength and force which rendered them so efficient in the field of battle.

The peculiar characteristics of the Assyrians were strength and bravery, also treachery, cruelty (the sculptures show the cruelty of the people in a terrible man-

ner, and portray scenes of torture too painful to dwell upon), and pride. The Hebrew documents endorse this estimate of the Assyrian character, for they speak of the people as "a fierce people" (Is. XXXIII. 19), and describe the nation as "a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Is. XXVIII., 2), and call Nineveh "a bloody city" (Nahum III., 1). Speaking of Assyrian treachery, the Hebrew prophet says, "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee" (Is. XXXIII., 1); and in the same spirit another prophet declares that Nineveh is "all full of lies and robbery" (Nahum III., 1). The arrogance of the Assyrians draws forth the sternest denunciations of the Hebrew prophets, and Isaiah, Ezekiel, and Zephaniah alike dwell upon the feature of their character, and call down Divine judgments to humble their pride. In the emblematic language of Hebrew prophecy, the *lion* is taken as the fittest symbol for Assyria, and the country is painted as "the lion that did tear in pieces enough for his whelps, and strangled enough for his lioness, and filled his holes with prey, and his dens with ravin" (Nahum ii. 12).

The lion was also the favorite national emblem, and accepted by the people as their representative; and this is why the king of animals is so frequently portrayed on the Assyrian monuments, either in his natural form or with a human head.—*Harkness in Assyrian Life and History.*